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Annals of Scottish Episcopacy. By the Rev. JOHN SKINNER, A. M. of Forfar.

(Continued from page 103.)

It stands confessed, that the sentiments of the very best and wisest of men are liable to be swayed by situation and circumstances. Had the British government not dreaded the political expediency of giving a valid Episcopacy to the Western World, at the time when Dr. Seabury solicited that gift from his mother Church of England, he had never been constrained to apply elsewhere for consecration. But political expediency was the last thing which men situated as at that period the Scottish Bishops were situated, would think of consulting. On the contrary, they must and did feel what the Bishop elect of the State of Connecticut felt, and what Bishop Skinner, not aware that he was doing any thing improper, expressed in his consecration sermon, viz. that "as long as there are nations to be instructed in the principles of the Gospel, or a church to be formed in any part of the inhabited world, the successors of the Apostles are obliged, by the commission which they hold, to contribute, as far as they can, or may be required of them, to the propagation of those principles, and to the formation of every Church upon the most pure and primitive model. No fear of worldly censure ought to keep them back from so good a work; no connexion with any state nor dependence on any government whatever, should tie up their hands from communicating the blessings of that 'kingdom which is not of this world,' and diffusing the means of salvation by a valid and regular ministry, wherever they may be wanted."

Similarly situated and circum-

stanced, the Nova-Scotia candidate for the Episcopate, the learned Dr. Chandler, so far from disapproving of this, or any other sentiment or expression in Bishop Skinner's discourse, tells him, (as the reader will have remarked,) "in this sermon you have ably, clearly, and unanswerably explained the origin and nature of ecclesiastical authority; and, 'he that hath ears to hear, let him hear!'" Differently situated, however, from both or either of these parties, the writer of the anonymous letter to Bishop Kilgour, supposed to be the great and good Bishop Lowth, who died two years after, expresses himself in terms as little expected on Bishop Kilgour's part, as was the offence on his colleague Bishop Skinner's part an intentional offence. The letter is verbatim as follows:

"Right Rev. Sir,

"London, June 9, 1785.

"The consecration of Dr. Seabury, by the Scotch Bishops, was an event which gave much pleasure to many of the most dignified and respectable amongst the English Clergy, and to none more than to him who now has the honour to address you. A man who believes Episcopacy, as I do, to be a divine institution, could not but rejoice to see it derived through so pure a channel to the Western World.

"Full of the greatness of this measure, I immediately sent for the sermon preached at the consecration, on observing it advertised. And I am sorry to say, that I perused it with a mixture of satisfaction and deep concern. Much of it met my entire assent. It exhibits principles which I have always entertained, and which every friend to Episcopacy must approve. There are some passages in it, however, which I sincerely wish it

had not contained, and which I cannot help thinking it was injudicious to publish, as I am afraid they are calculated to hurt your Church, and dangerous to the interests of Episcopacy in North-Britain.

"Nor is this my own opinion merely, but of several of my brethren, well affected to the Episcopal Church of Scotland, who have read the discourse. Many think they perceive in it the English Bishops treated with contempt, for not consecrating Dr. Seabury at every risk; and the manner in which the Acts of the British Parliament are mentioned in a note, gives general offence. For passages of this nature there is the less indulgence, because it is conceived, that, on such an occasion they were perfectly unnecessary, and cannot, in any view, possibly do good.*

* Assuredly had this been the case,—had the contents of the note been "perfectly unnecessary," the writer of this admirable letter, whoever he was, had good right to be offended; but was it "unnecessary" for men, in the situation and circumstances of the Scottish Bishops at that period, to show, by the authority of Divines of the Church of England, that, in the good work which they had on hand, they were fulfilling, in some measure, the purpose of their ministry? The offensive note is shortly this:—"The late Dr. Sherlock, Dean of St. Paul's, in his Summary of the Controversies, p. 119, says expressly: 'If Bishops will not exercise that power which Christ has given them, they are accountable to the Lord for it. But they cannot give it away, neither from themselves nor from their successors; for it is theirs only to use, not to part with it.' Another Divine of the Church of England, Mr. Reeves, in his sermon on Heb. xiii. 17, speaking of the independency of the Church, says: 'It has been largely and warmly argued on both sides, but the merits of the cause seem to lie in little room. The question to be resolved, in short, is, Whether Christ has committed the government of the Church to the Apostles and their successors, or to the laity and civil magistrate? Now this can be decided only by Scripture, from Christ's commission, and from the practice of the Apostles and their successors consequent thereupon, and therefore all arguments for the Regale, (that is, for the King being head of the Church,) taken from year-books, reports, and even Acts of Parliament, are of no weight in the question before us. For be they never so

"Who the author of this performance is, I have not been informed; but I address myself to you, Sir, having been told that you are one of the Scottish Bishops. My purpose is not to criticise the sermon; if such were my views, I might justly be reckoned an impertinent meddler. I am actuated, I hope, by better motives, and such as you will approve.

"The Church of England, Sir, I am well authorized to say, hath, of late years, looked on her sister in Scotland with a pitying eye. Many of our Clergy have regarded her as hardly dealt with, and wished for a repeal of those laws under which she now suffers. I have good reason to believe that there is an intention formed of endeavouring to do her some service at a convenient season; and I sincerely hope, no circumstance will intervene to frustrate that intention. It pains me to say, however, that this sermon is not likely to promote it. I cannot suppose that the Prelate who preached it, meant by its publication either to alienate the English Clergy from the society to which he belongs, or to insult the British Government; for I will not suppose that a Bishop would write purposely to prevent the good of that Church, which, above all others, it is his duty to cherish. But surely there are passages in this sermon not well fitted to induce either the Clergy of England to apply for a mitigation of those rigours of which the preacher complains, or the State to grant that mitigation were the application made. It is in this view, Sir, that many of us regret the publication of the sermon, and think it imprudent. We wish our sister Church to prosper, and would be happy could we contribute

full and positive against the inherent power of the Clergy, yet certain it is, and may be spoken I hope without offence, that there is no omnipotency in Parliaments, and that the Gospel is not repealable by the civil powers." Bishop Skinner merely adds: "Many thanks to Mr. Reeves for this strong and sensible vindication of the Clergy of the Episcopal Church in Scotland, who have ventured for a long time to show more regard to the Acts of the Apostles than to the Acts of the British Parliament."

to her prosperity. But with what face could we apply for relief to her, while her governors openly avow such sentiments? We flatter ourselves that they are not the sentiments of many of the Bishops and Clergy of Scotland; and we would hope, nay, even beg and entreat, (had we any right to do so,) that they would not themselves put it out of our power to make use of those exertions which we are much disposed to employ in their favour, and which we doubt not might prove successful.

"After what I have said, Sir, I hope I have no occasion to apologize for this letter. I can affirm with truth, that it is dictated by the warmest attachment to the interests of Protestant Episcopacy, and has no other end in view, but the good of that Church over which you preside. Who the writer of it is you may possibly hereafter learn; at present he can only assure you that he is, with every sentiment of respect for your sacred character,

*"A Dignified Clergyman
of the Church of England."*

"P. S.—May I claim your indulgence for franking this letter only to Edinburgh. It is owing to my not being able to learn the name of the place where you reside."

That this "Dignified Clergyman" was a Bishop of the Church of England, the postscript leaves little room to doubt, from his possessing the Parliamentary privilege of "franking;" and the conjecture of his being the Bishop of London for the time being, seems not ill-founded from the non-fulfilment of the implied pledge "hereafter" to discover himself, Bishop Lowth having died the 3d November, 1787. Had he given the author of the sermon an opportunity of explaining himself, or pointed out any channel of communicating with one who, though evidently a warm friend, was desirous of present concealment, the writer of the above excellent letter would have received Bishop Skinner's thanks, not only for his proffered services, but also for pointing out to him wherein he had so unwittingly deviated from the strict

line of duty. To any one not circumstanced as the "Dignified Clergyman" shows himself to have been, it will appear evident that the Bishop only meant to indulge in a little harmless pleasantry, when, in the "note which gave such general offence," he contrasts "the Acts of the Apostles" with "the Acts of the British Parliament," and says (what was very evident to every body,) "that the Clergy of the Episcopal Church in Scotland had ventured, for a long time, to show more regard to the one than to the other." It is to be hoped, that the Bishop, by his reply to the following application, will be acknowledged to have made the *amende honorable* for the offence of which, in such friendly terms, he had been pronounced guilty by a Dignified *inconnu*.

LETTER VI.

BISHOP SEABURY TO BISHOP SKINNER.

*"Wallingford, Connecticut,
March 2, 1787."*

"I write a short and hasty letter from this place, where I have been attending a meeting of my Clergy. They are much alarmed at the steps taken by the Clergy and Laity to the south of us, and are very apprehensive that, should it please God to take me out of the world, the same spirit of innovation in the Government and Liturgy of the Church, would be apt to rise in this State, which has done so much mischief in our neighbourhood. The people, you know, especially in this country, are fond of exercising power, when they have an opportunity; and should this See become vacant, the Clergy may find themselves under the fatal necessity of falling under the Southern establishment, which they consider as a departure from Apostolical institution.

"To prevent all danger of this, they are anxious to have a Bishop coadjutor to me, and will send a gentleman to Scotland for consecration as soon as they know that the measure meets with the full approbation of my good and highly respected brethren in Scotland. It has not only my approbation, but my most anxious wishes are, that it may be soon carried

into execution. You will, I know, consult the Right Rev. Bishops Kilgour and Petrie, and will give me the necessary information as soon as possible. In the mean time we shall be making the proper arrangements here, that the person fixed on may avail himself of the first opportunity of embarking after receipt of your letter.

"I can, at this time, say no more, than to request you to remember me most respectfully and affectionately to our good Primus and Bishop Petrie, to Mrs. Skinner and family, and to all who think so much of me as sometimes to inquire about me."

LETTER VII.

BISHOP SKINNER TO BISHOP SEABURY.

"Aberdeen, June 20, 1787.

"Anxious, as I ever am, to hear of your welfare, I was much refreshed some weeks ago, even by a short letter from you, dated the 2d of March, at Wallingford, where it would seem you had been attending a meeting of your Clergy. I lost no time in communicating to our worthy Primus this agreeable intelligence; but it came too late for good Bishop Petrie, who, to the great regret of this poor and desolate Church, was taken from us by death on the 9th of April last, after a long and painful struggle with a complication of bodily infirmities.

"Happily for us, and through the good Providence of God, he was enabled to assist at the consecration of a Co-adjutor, about six weeks before his death. Your good friend, Mr. Macfarlane, at Inverness, was the person made choice of for this office, who accordingly was promoted to the Episcopate, in the Primus' Chapel at Peterhead, on the 7th day of March last. He has now succeeded to the districts that were under the charge of Bishop Petrie; and, I make no doubt, will prove a zealous and faithful member of our small Episcopal College.*

* In the course of the year 1787, other two members were added to the Scottish Episcopate. Bishops Abernethy Drummond and Strachan were consecrated at Peterhead, on the 26th September, by Bishops Kilgour, Skinner, and Macfarlane;

"Last year Bishop Kilgour, deeming himself too weak for the burden of this Diocese, resigned the whole charge of it into my hands, but still continues to act as Primus, and I hope will yet be spared for some time with us. I sent your letter to him, and a copy of it to Bishop Macfarlane, and having received answers from both, shall now lay before you our joint sentiments on the subject of your proposal.

"It has given us great concern to hear of the ecclesiastical proceedings in some of your Southern States. We fondly hoped that Episcopal Clergymen would have gladly embraced the opportunity of settling their Church on a pure and primitive footing, and of regulating their whole ecclesiastical polity, as well as their doctrine and worship, according to Apostolical institution. In this hope, however, we have been sadly disappointed, by the accounts we have received of the nature and design of their several conventions; and some extracts which were published from their new Liturgy, increased our dread of a total apostacy, giving us ground to apprehend a total departure, not only from ancient discipline, but even from 'the faith once delivered to the saints.'

"Hearing of their intended application to the English hierarchy, we were full of anxiety for the event of it. The character of the present Archbishop of Canterbury gave us reason to think, that he would not 'lay his hands suddenly,' on any one;—and farther information confirmed our good opinion of his Grace's orthodoxy, which, we are informed, would bend to no solicitation in favour of Socinian principles, or the tenets of those who 'deny the Lord that bought them.' Nay, we have farther learned, and we are led to think from good authority, that Drs. White and Provoost, the two new American Prelates,† before they

Bishop Abernethy Drummond being, in due time, appointed to the See of Edinburgh, and Bishop Strachan to that of Brechin, in which his pastoral Cure (Dundee) was situated.

† See note to Eccles. Hist. of Scotland by the Rev. J. Skinner, vol. ii. p. 687.

left Lambeth, became bound, in the most solemn manner, not to lay hands on Dr. S—th, or on any other man who calls in question the doctrine of the Trinity, or of our Saviour's atonement. And we are even made to understand, that it was recommended to the two Prelates to hold communion with the Bishop of Connecticut, to which recommendation a considerable degree of credit seems to attach, from the circumstance of no more than two being invested with the Episcopal office.

"It is moreover said, that a second edition of their Book of Common Prayer has appeared, and on a plan much more unexceptionable than the first, there being no alteration to the worse, and some even to the better. It is presumable, that the English Consecrators have both seen and are satisfied with the Liturgy which the new Bishops are to use; and, provided the analogy of faith and the purity of worship be preserved, it were a pity, we should think, to interrupt Episcopal union, and communion in any part of the Catholic Church. We do not read that the liturgical variations, which are known to have prevailed in the primitive times, occasioned any breach of communion among Bishops, while no essential corruptions were introduced, or impure additions imposed as terms of communion. Wherefore all these things duly considered, we are humbly of opinion, that the objects which our good brother of Connecticut and his Clergy have in view may be now obtained, without putting any of them to the trouble and expense of coming to Scotland.

where it is stated, that, on being informed that the alleged obstacles in Bishop Seabury's case had been purposely and legally removed, a body of Episcopal Clergy in the Southern States of America made application to the English Bishops for consecration to their Bishops elect, in consequence of which, on the 4th February, 1787, Drs. White and Provost, the former elected for Philadelphia, the latter for New-York, were both consecrated at Lambeth by the Archbishop of Canterbury, assisted by the Archbishop of York, the Bishop of Bath and Wells, and the Bishop of Peterborough.

"We can hardly imagine that the Bishops of Philadelphia and New-York will refuse their brotherly assistance in the measure which you propose to us, or yet take upon them to impose their own Liturgy as the sole condition of compliance. Should this be the case, and these new Bishops either refuse to hold communion with you, or grant it only on terms with which you cannot in conscience comply, there would then be no room for us to hesitate. But fain would we hope better things of these your American brethren, and that there will be no occasion for two separate communions among the Episcopalians of the United States.

"We are well persuaded that neither you nor your Clergy would wish to give any unnecessary cause of disgust on either side the Atlantic; and prudence, you must be aware, bids us turn our eyes to our own situation, which, though it affords no excuse for shrinking from duty, will, at the same time, justify our not stepping beyond our line, any farther than duty requires.

"Before this reaches your hand, the English Consecrate will not only have arrived in America, but will also have probably taken such measures as will enable you to judge of the propriety of an application to them for the end you have in view. We shall therefore expect to hear from you at full length on this interesting subject, and doubt not but you will believe us ever ready to contribute, as far as is necessary or incumbent on us, to the support of primitive truth and order in the Church of Christ.

"I wrote you in June last year, to the care of a friend at New-York, who informs me that he forwarded my letter to you, together with a small publication of mine which accompanied it. I shall send this by the packet, and will be glad to hear from you how soon it comes to hand; if you have leisure for a long letter, it will be doubly welcome. All whom you met here remember you most kindly, particularly your friends in this family, to whom you will be ever dear; accept of their and my warmest wishes

for your health and happiness, and believe me ever," &c. &c.

In the reply made by Bishop Seabury to this truly Catholic epistle, he fears that what his friends in Scotland recommend to him, "cannot immediately take place, unless we adopt their (the American Convention's) book of Common Prayer, and lay delegates. The people here dislike their book, and the Clergy will have nothing to do with laymen in Church government. This made me anxious to have another Bishop in this state, that we might stand on even terms with them.

"The public papers have announced that the Episcopal Clergy in Scotland now (Nov. 7, 1788) pray for the King by name. I hope it is true, and flatter myself it will free them, ere long, from many embarrassments. I shall still pursue measures for uniting with the Southern Churches, and shall acquiesce in any terms, consistent with sound ecclesiastical principles. But I cannot give up what I deem essential to Episcopal Government, by admitting laymen into any share of it, farther than the external or temporal state of things may require. To subject a Bishop to the censure of a consistory of Presbyters and laymen, even with a Bishop at their head, I cannot consent. From that thralldom the Church in Connecticut must, if it please God, be preserved."

And, as far as is known to the Annalist of Scottish Episcopacy, that Church, the first to boast of Episcopal regimen among the churches of the West, has been preserved,—*esto perpetua*. The union which his Episcopal brethren in Scotland were also so eager to see effected by Bishop Seabury took place. This excellent Prelate joined with the Bishops of New-York and Philadelphia in the consecration of Bishops for the states of Virginia and Maryland,* and died in

* There is here a slight mistake. Bishop Madison, of Virginia, had been consecrated in England, and united with Bishop Seabury and the Bishop of Pennsylvania, in aiding the Bishop of New-York in the consecration of Bishop Claggett, of Maryland.

full communion with the whole Western Church in the year 1796, to the unfeigned grief of all who knew him, or who felt interested in the cause of sound and sober Christianity.

(To be continued.)

New-York Protestant Episcopal Sunday School Society.

THE third Anniversary of this Society was celebrated in St. Paul's Chapel, New-York, on Easter-Monday, afternoon, April 3d. The Scholars, (between 7 and 800 in number,) with their teachers, and other directors of the different Schools, filled all the lower pews of the Chapel. Evening Prayer was celebrated by the Rev. THOMAS BREINTNALL, Rector of Zion Church, and an appropriate Address delivered by the Rev. BENJAMIN T. ONDERDONK, an Assistant Minister of Trinity Church. The Scholars then sang the first part of the 25th Psalm in metre; and the exercises were closed by the Right Rev. Bishop HOBART, with several appropriate prayers selected from the liturgy, and the blessing.

The following Report had been previously circulated:

The third Annual Report of the Board of Managers of the New-York Protestant Episcopal Sunday School Society.

THE first place in the order usually adopted in our reports, is still due to the very flourishing School of *St. John's Chapel*. It presents the interesting spectacle of 284 regularly attending scholars, of whom 127 are males and 157 females.

It has pleased Divine Providence to deprive the male department of this School, during the past winter, of the services of its active and useful Superintendent, by a tedious and painful illness. It gives the Board much satisfaction, however, to learn that the state of the School, through the assiduous attention of his associates, has been uniformly such as cannot fail to produce the consolatory reflection, that the smiles and blessing of Pro-

vidence are vouchsafed to that invaluable work of piety and charity, in which he has so long taken an active interest.

It appears by the report of this department, made to the Board, that it consists of eleven classes, one of which is composed of coloured pupils.

From a report of the Assistant Superintendent, we submit the following extracts:—

“The improvement of the sand-desk class has progressed under the care of its instructor, and we have every reason to approve of that mode of teaching the alphabet. Since November 26, he has transferred seven boys to a higher class, and their places have been supplied by others.

“I feel a pleasure in stating, that 20 boys of the present attending number entered in March, 1817, when the School was first formed.

“The number of scholars that have been admitted into this School since its formation, has been upwards of 600; the majority of them have attended from three to twelve months, when, by the removal of their parents or some other cause, they have discontinued.

“We have this last quarter made several promotions and transfers, for diligence and good behaviour.

“The gentlemen who composed the monthly committees, have afforded to the School very essential service by their unremitted attention.

“The Teachers have been generally attentive and zealous for the interest and welfare of the School.”

The following report of the Superintendent of the female department of the same School exhibits its present situation:—

“The Superintendent of the fe-

male department of the Sunday School of St. John's has the pleasure to state, that the School under her charge continues to flourish as heretofore; that although many of the smaller children did not attend regularly during the winter months, the classes are now rapidly increasing, and the improvement of the children such as to afford general satisfaction.

“The School at present consists of 157 females, divided into fifteen classes, twelve white and three coloured, under the charge of sixteen young ladies, nearly all of whom have devoted themselves to this arduous and interesting duty from its first establishment; and it is with deep regret that the Superintendent contemplates the loss of two of them, who, from imperious circumstances, will be under the necessity, in a few weeks (though reluctantly), of tendering their resignations. The hope is cherished, however, that, from the disposition hitherto evinced by the ladies of the congregation, Teachers will not be wanting.”

The next School in order is that of *Zion Church*; in the male department of which there are 50 regularly attending scholars. There is mention made in the report of a scholar who usually recites memoriter from ninety to one hundred verses of the New Testament every Sunday, as the result of his attention through the week; and of two classes who, at the last report, had just begun to spell, and can now read with fluency in the Scripture Instruction. The report concludes with these words:—

“We have, with gratitude to him who governs all things, the pleasure of reporting the School in a flourishing condition, and, under his guidance, have every reason to hope for a continuance of the same.”

In the female department of this School there are two Superintendents, thirteen Teachers, and 60 regularly attending Scholars. The following extracts are from the report of the Superintendents of this department :—

“ The Superintendents of the female department of Zion Church Sunday School, in humble gratitude to the Father of all Mercies, report the state of their School as follows : it gradually increased after the last anniversary of the Episcopal union, until September 19, the School being then closed on account of the general alarm of the yellow fever, until October 10, at which time it commenced, and, for several weeks succeeding, the School was not as large as before ; it then began to flourish, and so continues.

“ The coloured scholars manifest a desire to improve, and do so. Many of the whites have also made great improvement, both in learning and behaviour. Bibles, Testaments, Prayer Books, and small instructing volumes, the Superintendents have received and distributed among the most deserving of the scholars.”

Of the male department of the School of *St. Paul's Chapel* the following report has been received :—

“ Since the second annual report, in June last, of the Superintendent of the male department of the Sunday School attached to *St. Paul's Chapel*, there have been admitted into that School thirty-six scholars, and twenty-eight have removed, or been dismissed. The whole number at present on the register is one hundred and one ; of which sixty-two are whites, and thirty-nine are coloured. Of this number about forty are regular attendants. In consequence of the alarm of fever last autumn,

the School was closed for about five weeks, which had the effect of considerably reducing the number of scholars for some time after it was re-opened towards the end of October ; since which, however, it has continued to increase, and is at this time in a flourishing state. The Directors generally are prompt in their attendance and in the duties assigned them. The Teachers continue zealous and assiduous in their work of love : and the scholars manifest improvement in their exercises, and in their deportment both in school hours and during divine service. Additional Teachers are much wanted.

“ During the last year the Auxiliary New-York Bible and Common Prayer Book Society generously presented, for the use of this School, twenty-six copies of the Book of Common Prayer.”

From the report of the female department, the following extracts are made :—

“ Previously to the month of September last, the regular scholars amounted to between 60 and 70. About the middle of that month, it was judged expedient by the Superintendent, to close the School for a season, in consequence of the state of the city at that period, and the sickness which was then prevalent. The School was not re-opened until the 24th of the ensuing month.

“ When the meetings of the School were resumed in October, a very sensible diminution was perceived in its numbers, and the children were reduced to between 40 and 50. From that period to the present, the regular scholars, who have attended at any one particular time, have never exceeded 55. It must likewise be observed, that the Superintendent, in visiting the scholars subsequent to

October last, discovered that many had changed their places of abode for others that were unknown, and that several had retired into the country. If, however, in point of mere numbers this School cannot be placed upon a level with some of its sister institutions, it may safely be asserted, that, in what is of infinitely more importance, the preservation of internal discipline, and the facilities for improvement which it affords to its pupils, it will not be found inferior to any, and that these essentials which should characterize Sunday Schools in general, and which form, as it were, the cement which is to preserve them from dissolution, exists in as marked a degree here as in any similar establishment—Indeed, with regard to orderly and correct deportment, both in the meetings of the School and during the celebration of divine service, in rapid improvement, and in the display of those minor qualities which assist in forming the basis of sound education, the children are in general deserving of every praise. The system of rewards and punishments which has been heretofore acted upon with such salutary effects, is still persevered in, and still attended with the same happy results; while the most pleasing indications of an earnest desire for instruction on the part of the children are continually afforded to their instructresses.”

It has given this Board much pleasure to learn that since the above reports were prepared, the Directors of this School have formed themselves into committees, for the purpose of visiting a district of the city in the vicinity of St. Paul's, with the view of seeking additional objects of their charity, and that a very favourable result appeared in a considerable increase of each department of the School on the last Sunday.

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The Board have heard, with much regret, of the resignation of the Superintendent, and the intended resignation of the Secretary of the Board of Teachers of the female department of this School, who have been distinguished by their judicious and unwearyed exertions since the commencement of the School.

The Female School of *Trinity Church* is in a very flourishing and encouraging state. The following report has been received from it:—

“The Female School of *Trinity Church* consists of sixty-nine scholars, of whom thirty-three are white and thirty-six coloured. They are divided into nine classes; five of which read lessons from the Bible, commit to memory portions of Scripture Instruction, the Church Catechism, Hymns, &c. Those in the other four classes, with few exceptions, read well in lessons of two and three syllables, spell columns of simple words, and are taught the Creed, the Lord's Prayer, and the Ten Commandments. All, not necessarily detained, are punctual in their attendance, obedient to the rules of the School, and, with few exceptions, manifest great attention to their lessons, and eagerness for religious instruction. They behave generally well during divine service; no breach of decorum is overlooked; and we have found great advantage from visiting the parents or guardians of the scholars, who have always been willing to co-operate with us in our efforts to reclaim the refractory, which we have much reason to hope may lead to permanent and effectual amendment.

“There are at present but seven permanent Teachers, whose duties have become arduous by a recent addition of fifteen scholars, and the regular attendance of nearly all on the register. Those

now engaged have served long and faithfully, and while their intelligent, active, and persevering zeal gives fair promise of a plentiful harvest, it is much to be regretted that the labourers are few."

The Board unite with the Teachers of this School in regretting the resignation of the late Superintendent, "whose benevolent exertions during the past year, entitle her to the respectful gratitude and affectionate remembrance of all who are interested in the establishment, the welfare of which she has so zealously laboured to promote."

The Superintendent of the United Male Schools of *Trinity and Grace Churches* has reported, "that by the blessing of Providence the School under his care continues to prosper. There are at present on the register the names of 69 children, viz. Forty-one whites and 28 blacks. Of these about 50 attend regularly. Since the last anniversary there have been added 45 scholars, and 26 have withdrawn; some in consequence of removal from the city, others at the request of their parents. The improvement of the children has been such as to give great encouragement to the Teachers in prosecuting their laborious but interesting work. The Superintendent has much gratification in noticing the indefatigable exertions of the Teachers attached to this School. Two of these gentlemen have been constant in their attendance since the original establishment of this Society; of the others, except two, all have served, unrelieved, for about two years. One of the Teachers, George Boyd, about 18 months since was a pupil in the School; his intelligence, and remarkably correct deportment, induced the Superintendent to intrust him with the instruction of a class, and his conduct in that situ-

ation has been such as to give general satisfaction."

Of the Female School of *Grace Church* we have received the following report:—

"During the last year fifty scholars have been admitted into the Female Sunday School belonging to *Grace Church*: at present there are 27 regular attendants, 23 white and four coloured; and 23, from various causes, have discontinued their attendance.

"Since August last the School has been governed by a Superintendent and three Teachers, and is divided into four classes. Eighteen read, and have learned the shorter Church Catechism, nine commit lessons from the 'Scripture Instruction,' and are capable of understanding, and frequently of explaining what they have learned.

"The children are punctual in attendance, and eager after improvement. They are, with few exceptions, tractable, and their deportment, considered as children, extremely correct. The love of truth prevails among them."

A very flourishing School has been established in the newly formed congregation of *St. Philip's Church*.

This Church has been consecrated within the past year. Its congregation is composed of coloured members of our Church. Immediately on their commencing worship in their new and commodious edifice, they directed their attention to the forming of a Sunday School, with a view to the accommodation of which, they had provided in the basement of the Church very convenient apartments. The School was immediately placed under the patronage of this Society, and received into our union.

From the male department of this School, the following report has been received:—

"The Male Sunday School of St. Philip's Church commenced on the 15th of August last. The number of scholars on that day were seven; since that there have been seventy-eight scholars received. About thirty-three attend regularly. They are instructed out of the various books set forth by the Protestant Episcopal Sunday School Society. Seven who could not spell when they entered, now read in the New Testament, and numbers who did not know their letters, now spell words of four syllables. They are all taught the Church Catechism, and to attend to the service during the time of worship, and to unite audibly in the responses. The School has a Superintendent, Secretary, and nine Teachers."

The following is the report of the female department of the same School:—

"The Female Sunday School of St. Philip's Church was opened on the 22d of August last. The School consists of forty-nine scholars. About forty attend regularly. The books set forth by the Protestant Episcopal Sunday School Society are all used; and very great improvement has been made by a number of the scholars. They are all taught to commit to memory the Church Catechism. The best readers also commit to memory the Scripture Instruction. During the performance of the service they attend to the reading of the Lessons, Epistles, and Gospels, and join audibly in the responses. The School has a Superintendent, Secretary, and seven Teachers."

It gave the Board very great pleasure to receive, at its late meeting, the opinion of the Visiting Committee, that they considered this, to say the least, as well conducted, and as successful as any School in our union. It has also been highly gratifying to have

the testimony of the clergy who have officiated at St. Philip's to the exemplary deportment of the scholars during divine service.

From the School of *St. Mark's Church*, which had so promising a commencement, and which, in the first report of this Board, was rated second in the union, we regret to say that no official report has been received. Our mortification at this is the greater from the circumstance of our having heard, through the medium of the Visiting Committee, that the male department has been entirely suspended, after having been, for a long time, sustained by the unaided efforts of one of the Vestry of the Church. In our last report, this gentleman was stated to be engaged in this zealous and truly arduous undertaking. He was suffered to stand alone in its prosecution, until, as might long before have been reasonably expected, when it is considered that his residence was more than a mile from the Church, he withdrew discouraged. The pupils, we are informed, are still to be seen loitering about the Church door at the hour at which they had been wont to enter to seek that wisdom which is more precious than rubies.

In the spirit of affectionate concern which every member of the body of Christ should feel for every other, we would remonstrate with our brethren of *St. Mark's* on thus damping the sincere pleasure we have derived from the Annual Reports of our Schools.

We have learned that, excited by most commendable zeal in the best of causes, the Rector of *St. Mark's* has formed the determination to revive the Male School himself, and undertake, in person, the instruction of the pupils. We sincerely hope that his flock, to whom the Lord's day is a day of rest, while to him it is one of peculiar occupation, will not suffer

him to labour alone in this important work. Ought we not to express the farther hope that they will anticipate him—relieve him from more than pastoral superintendence of the School—and convince their brethren that they will not be the only parish indifferent to so important an auxiliary to the Church as her Sunday School establishments?

To the Female School of St. Mark's, similar observations apply also in a degree. The unpleasant emotions, however, excited by them, are relieved by the perseverance, which cannot be too highly rated, of a few young ladies to whom we are indebted for the pious care of about 30 scholars of their own sex. But their zeal and efforts are deprived of much of their deserved success by the want of coadjutors.

The Board gratefully acknowledge the benefactions of the Auxiliary New-York Bible and Common Prayer Book Society during the past year; and are happy to state, that the liberal collections lately made in the Churches and Chapels in our union, have placed in the treasury funds sufficient to supersede the necessity of raising, at this time, the usual annual contribution.

It appears by the reports, whence this general one has been drawn, that there are, at present, attending the several Schools in our union 733 scholars—300 male, and 433 female. If to this number be added the scholars who, from various causes, are irregular in their attendance, the whole number now instructed in these Schools will amount to at least 1000.

From many of the reports, it is obvious that if the number of teachers were increased, there would be a great increase of the number of scholars. To those who by influence, or by personal services, can

contribute to this, we would earnestly recommend the reflection, that thus the Church will be rendered more prosperous—society will have the advantage of more extensive diffusion of useful knowledge—the honour of God will be promoted—new monuments may be erected to the glory of the Redeemer's grace—souls may be snatched from everlasting perdition—the host of heavenly worshippers may be increased.

New-York, March 29, 1820.

Signed by order of the Board,
J. H. HOBART, *President*.

Attest,
T. N. STANFORD, *Secretary*.

Board of Managers.

Right Rev. John Henry Hobart, D. D. *ex officio President*

Joshua Jones, 1st *Vice-President*.

Henry Rogers, 2d *Vice-President*.

Richard Platt, 3d *Vice-President*.

Matthew Clarkson, jun *Treasurer*.

Thomas N. Stanford, *Secretary*.

Clerical Members of the Society, ex officio Managers.

The Rev. William Berrian,

The Rev. Benjamin T. Onderdonk,

The Rev. William Creighton,

The Rev. James Montgomery,

The Rev. Thomas Breintnall,

The Rev. Jonathan M. Wainwright.

Delegates from the Schools.

Joshua Jones, } Trinity Church.

Philip Hone, }

A. L. Underhill, } St. Paul's Chapel.

John R. Wheaton, }

Richard Platt, } St. John's Chapel.

C. R. Duffie, }

John Heath, } Zion Church.

Joseph Moore, }

J. Smyth Rogers, Grace Church.

Superintendents of the Male Schools, ex officio Managers.

J. Smyth Rogers, the Associate Schools of Trinity and Grace Churches.

James Swords, St. Paul's Chapel.

Charles W. Sandford, St. John's Chapel.

Richard E. Purdy, Zion Church.

Managers for Life.

Joshua Jones, Philip Hone, Thomas L. Ogden, Richard Platt, Henry Rogers, David Clarkson, Luther Bradish, Jonathan Goodhue, Matthew Clarkson, William Bayard, Thomas S. Clarkson, D. P. Campbell, Thomas N. Stanford, Moses Rogers, Ezra Weeks, John Low, D. R. Lambert,

B. W. Rogers, John B. Coles, Matthew Clarkson, jun. Richard Whaley, John Watts, M. D. Abijah Hammond, Nehemiah Rogers, Francis Panton, John Anthon, James L. Bell, Peter Schermerhorn, Jonathan Ogden, Frederick Depeyster, William B. Clarkson, Robert Bayard, John Pintard.

A payment of twenty dollars constitutes a *Manager for life*, and ten dollars a *Member for life*. The annual subscription is any sum not less than *one dollar*.

Church Unity enforced, in extracts from a Review of a Charge, delivered to the Reverend the Clergy of the Archdeaconry of Bath, in 1819, by Josiah Thomas, A. M. Archdeacon of Bath.

(From the *British Critic*.)

WE lately took occasion to cite an opinion of Bishop Horsley, delivered near twenty years ago, that the Clergy had long been more silent on the authority of that divine commission by which they acted, than was perfectly consistent with their duty. The fact we conceive is undoubted; and those who are accustomed to trace effects to their causes will perhaps consider, that the Church of England is now suffering for their unfortunate neglect of this part of their professional engagements. We are far from imputing this silence to any other motives than a wish to abstain from provoking controversies, or giving occasion to the enemy to speak in disparaging terms of the sacred order, as greedy of external respect, and temporal power. Still, we doubt not, that much evil has resulted from it; and that the present loose and indeterminate notions of Church Communion, and its obligations, which prevail even among many who are sincerely attached to the Establishment, may be ascribed to the utter ignorance respecting these duties, in which they were educated by their spiritual pastors.

Our authorized formularies of religious instruction unfortunately convey no information on this subject. Had a short explanation of the Church, and the duty of continuing in unity with it been appended to our Catechism, we are of opinion that thousands

would have been preserved from schism by principles thus early implanted, whom no admonitions could now reclaim from the errors which ignorance first occasioned, and prejudice or enthusiasm have since confirmed. Much, however, might have been done to remedy this defect by the Clergy, had they continued to enforce this doctrine in a clear, decided, but temperate manner; and we cannot imagine that any odium would have attached to them for such conduct. Certain it is, that Dissenters never have been remiss in inculcating the principles of dissent. They have constantly impressed upon their children what they considered to be the duty of separation; and no disinclination to re-kindle the flames of controversy, no wish to conciliate the affections of Churchmen, though they differed from them in opinion, have checked their exhortations, or prevented them from indulging in an acrimony of remark, and boldness of assertion, which, though well calculated to awaken passion, and enlist prejudice on their side, could not be necessary had they merely aimed at breeding up their progeny in the quiet enjoyment of that religious liberty which a tolerant Church had conceded to their scruples. For full proof of this offensive mode of proceeding on the part of the Dissenters, we need only refer to their catechism; which, instead of teaching the fundamental doctrines of Christianity, as might be expected from its title, is wholly designed to instruct and establish young persons in the principles of non-conformity, by a regular attack upon the frame and constitution, the orders, the liturgy, the ceremonies, the articles, and the discipline of our Church.

With such a document before them, the Clergy would have been well justified in dwelling with earnestness and constancy upon the obligation and principles of conformity, and it is deeply to be lamented, that an apprehension of being stigmatized as High Churchmen should have deterred them from the discharge of so plain and obvious a duty, and thus entailed upon their successors a far more invidious

task, a much more difficult contest. We are referring now to days that are past. The Clergy have at last perceived the necessity of assuming a different tone, and repelling the rude assaults of men, who have been emboldened to put forth their hands against the ark of our Church by the long forbearance of her ministers; and many have advanced as her defenders, with skill and intrepidity fully proportioned to the danger to be averted. Every proper opportunity has been lately taken, to set forth to the people her claim to their affection and support; and while the Clergy have plainly shown them the guilt and mischiefs of schism, they have generally been careful to maintain the truth in love, and to abstain from unnecessary irritation and personal hostility. An instance of this union of firmness with moderation, of zeal for the truth with a charitable regard for those who are unhappily arrayed against it, is afforded by the Charge before us. Archdeacon Thomas has already shown, that he was not to be deterred by considerations of personal inconvenience or discomfort from pursuing the plain road of duty, through evil report and good report: and we now see him equally well prepared to improve the regular return of official duties into opportunities of public instruction.

Assuming that the maintenance of sound doctrine in the Church, and of ecclesiastical order or discipline among her members, are the purposes for which all ecclesiastical offices were instituted, the Archdeacon argues, that the internal purity, as well as the external peace and prosperity of the Church depend upon the manner in which these purposes are effected.

The foundation on which the Church is laid is the universal law of Unity, a law proceeding directly from the Son of God himself, and forming the sum and substance of all religious obligation to the whole Christian world. As "one faith" is required of us all, and obedience enjoined to "one Lord," there can be only one true system of doctrine, even that which the Great Author of our faith promulgated; and but one legitimate form of

ecclesiastical government, even that which he appointed. And those who bear rule in the Church, by virtue of a commission derived from him, are bound to labour, that the same faith may be preserved uncorrupt, the same discipline maintained inviolate, and both upheld and enforced, as much as possible, in the spirit of that charity which, had they been universally received, never could have been broken. But, as the divine law of unity does not profess to eradicate the passions and propensities of human nature, but to correct and restrain them, by arguments suited to our reason, and sanctions consistent with the free-will and consequent responsibility of man, it was to be expected, that man would sometimes refuse to be so controlled; that his pride and his prejudices would rise superior to the dictates of reason, and the injunctions of the divine will, and that the law of unity would occasionally be broken by some members of every Church.

"Unity of faith will suffer interruption from the pride of opinion; unity of worship will be broken under the pretext of maintaining consistency of opinion; and mutual love or charity will be often endangered, and sometimes lost, in the contentions respecting both."

This being the case, it becomes necessary that those officers, who are appointed in the Church to explain and enforce this law, should be prepared clearly to prove the authority by which they act, and to show the mischiefs which must result from disobedience to its dictates.

Having thus laid down general principles, the Archdeacon proceeds to show, that the form of government established in the Church of England, as it derives its origin from Apostolic appointment, and has been continued by an unbroken chain of succession in its officers from them to the present time, is in full possession of that divine authority which they were instructed to commit to faithful men, for the preservation and edifying of the body of Christ. And he then urges upon those who hold that authority, the necessity of employing it for the great purpose

for which it was given; that of guarding the unity of the Church, and reclaiming, in the spirit of charity, those who have strayed from her fold.

"In the discharge of this duty, we must take good heed, that zeal carry us not beyond the bounds of Christian discretion. While we reprobate schism, in its true character, as a sin, not less injurious to the 'Truth as it is in Jesus,' than subversive of the peace of his Church; we must not permit our conviction of its pernicious effects to diminish that charity towards the unintentional errors of others, which the spirit of the Gospel does certainly demand. We must hold a course, equally remote from the violence of the bigot and the indifference of the latitudinarian. We cannot indeed reason on the influence of schism, as we see it before our eyes, without allusion to those who have left our Apostolical Church; but let us meet our dissenting brethren fairly, openly, and in the spirit of Christian forbearance; neither conceding what is our bounden duty to retain, nor retaining what may with safety to the truth be conceded; remembering that a true son of the Church of England is not less charitable in spirit, than he is sound in the faith."

The following observations upon schism in the Church are well deserving attentive consideration.

"Schism, as you all know, in the common sense of the word, means any division whatever; but in the ecclesiastical sense it means a two-fold sin; first, the *sin* of originating and fomenting unnecessary contentions in the Church; and, secondly, the *sin* of unnecessary separation from the Church. Now, according to this definition, it is evidently, as possible for a man to be a schismatic, while he professes to be a member of the Church, as when he has quitted the Church altogether; though we may observe, that the latter is, by many degrees, the most fair-dealing character: as the servant who leaves you in ill humour, is better than he who only remains to harrass your household.

"During the ministry of the Apostles themselves, and even in Churches

under their immediate superintendence, we find that *schism* broke out in two different ways; in bickerings and disputes concerning doctrines; and in the exaltation of some teachers or ministers, at the expense of others. These St. Paul reprobates, as gross violations of 'the Unity of Christ.' But the same dispositions that produced those original schisms, never fail to produce the same mischiefs in every Christian community. New and curious, nay, sometimes the most absurd, interpretations of Scripture doctrines, are brought forward, as the genuine tests of Christian faith and practice. In proportion as the zeal, the devotion, and the eloquence of the preacher are in estimation, those interpretations become subjects of debate and contention. Whether the rule of faith of the Church community to which the preacher belongs authorize his peculiar opinions, or not, seems to be a point of little importance; because we know that different persons of no small reputation for piety and zeal, have, in opposition to each other, and to ourselves, found the *Articles of peace** in our own Church, to be both Calvinistic and Armenian.—Whether the doctrines so stiffly asserted, and so exclusively maintained, be of the importance ascribed to them; whether they tend to the building up of the body of Christ in unity, to the advancement of Christian purity of life, and to the promotion of Christian peace; these circumstances also appear subjects of little consideration; it is quite sufficient that the favourite preacher maintains them; and all who question either the validity of his doctrines, or the utility of his zeal in promoting them, *have only a name*, that they are Christians, *but are dead*. The preacher himself, probably a man of ability and of irreproachable life, becomes, as the best of men may become, vain

* By this term we presume the learned Archdeacon to mean, *Articles of Peace* in the sense of their title, namely, such *peace* as will be secured by "the avoiding of diversities of opinions," and by "the establishing of consent touching true religion," the great and necessary purposes for which the *Articles* were framed. *Edit.*

of his popularity, and of the number of his adherents. A party is then formed in the bosom of the Church, *distinguishing* itself not only by peculiarities of doctrine, but by certain habits of life 'diverse from other men,' by peculiar manners of speech and of dress, and by peculiar demeanour in the common intercourse of life. Then the *schism*, which had hitherto been partial, becomes more and more extensive; then the sober and orderly system of worship within the Church, are found not to be sufficiently spiritual; the Clergy who quietly labour to maintain the doctrines of the Church, to which they have sworn fealty, are not evangelical; and are stigmatized with the reproach of NOT PREACHING THE GOSPEL.

"The times, my Rev. Brethren, require great plainness of speech: and on no occasion is plain speech more proper, than when an officer of the Church is discharging his commission to the Clergy. This accusation of *not preaching the Gospel*, has, to my knowledge, been vented against us in various quarters; to the detriment, sometimes of our reputation, always to the disparagement, and often to the hindrance of our ministry. But, what is the Gospel which we *do not preach*? Is it the Faith of our Lord Jesus Christ, the Lord of Glory, as revealed and declared in HIS WORD? No. The Gospel which we do not preach, (and God forbid that such preaching should ever again accomplish its obvious tendency) the Gospel which we *do not preach*, is the contradictory interpretation of Scripture texts, the imaginations of theoretical and enthusiastic men, who sometimes call that the Gospel to which the Gospel gives no authority; and who assume a sort of oracular infallibility, while they disagree among themselves about the very doctrines to which they attach Evangelical perfection: doctrines too, neither essential to salvation, nor to the promotion of a Christian life: doctrines, concerning which all contention and strife in the Church are *unnecessary*; and therefore are the abettors of those contentions, in the true sense of the words, guilty of the SIN OF SCHISM."

THE PSALMS.

Extracts from the New Family Bible now publishing by T. & J. Swords, under the direction of the Right Rev. Bishop Hobart.

(The passages within brackets are added to this edition by the American editor.)

Psalm XV. Ver. 1 LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill?

Ver. 1. *Lord, who shall abide, &c.*] O Lord, who is the man that shall be admitted to the tabernacle on thy holy mountain? or who shall have the privilege of worshipping therein? *Travell.*

2 He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

[2. *He that walketh uprightly, &c.*] The man who would be a citizen of Zion, and there enter into the rest and joy of his Lord, must set that Lord always before him. Renewed through grace, endued with a lively faith, and an operative charity, he must consider and imitate the life of that blessed Person, who walked amongst men, without partaking of their corruptions, who conversed unblamably with sinners; who could give this challenge to his inveterate enemies, "Which of you convinceth me of sin?" in whom the grand accuser, when he came, "found nothing;" who, being himself "the truth," thought and spake of nothing else; making many promises, and performing them all. *Bp. Horne.*]

The following prayer is a just improvement of the above Psalm.

Gracious God, who hast vouchsafed to let us know upon what conditions we may be received into thy protection and eternal favour; give us grace to practice those virtues thou hast enjoined us; make us to love justice in all our actions, and uprightness in all our words; make us as tender in the wrongs and injuries done to our neighbours as if they were done to ourselves; infuse into our hearts an abomination of all vice, by how great persons soever countenanced; and a love and reverence for virtue, and of virtuous men, in how little esteem soever they are in this world; and let us do all this out of our true love of thee, and of thy Son Jesus Christ. Amen. *Lord Clarendon.*

Psalm XVI. In this Psalm David declares his full trust and confidence in God for protection and assistance; and renders him thanks for his security in this life, and for the hopes of a happy immortality in the next. The latter part contains a clear prophecy of the resurrection of our Lord Christ, to which St. Peter and St. Paul directly apply it, Acts ii. 25. and xiii. 35. *Travell.*

1 Preserve me, O God : for in thee do I put my trust.

[Ver. 1. *Preserve me, O God : &c.*] These words are evidently spoken by one in great distress, who addresses himself to heaven for support under his sufferings, pleading his confidence in God, still unshaken by all the storms that had set themselves against it. This might be the case of David, and may be that of any believer. *Bp. Horne.*]

10 For thou wilt not leave my soul in hell ; neither wilt thou suffer thine Holy One to see corruption.

[If we take the *soul* in the most proper sense, for the Spirit or rational part of Christ ; that part of a man which, according to our Saviour's doctrine, the Jews could not kill ; and looking upon *hell* as a place distinct from this part of the world where we live, and distinguished from those heavens whither Christ ascended, into which place the souls of men were conveyed after or upon their death ; the words of the Psalmist may be thus expounded in the person of Christ—thou shalt not suffer that soul of mine which shall be forced from my body by the violence of pain upon the cross, but resigned into thy hands, when it shall go into that place below where the souls of men departed are detained ; thou shalt not suffer that soul to continue there as their's have done ; but shalt bring it shortly from thence, and re-unite it to my body.—It will appear to have been the general judgment of the Church, that the soul of Christ, contra-distinguished from his body, that better and more noble part of his humanity, his rational and intellectual soul, after a true and proper separation from his flesh, was really and truly carried into those parts below, where the souls of men, before departed, were detained ; and that by such a real translation of his soul, he was truly said to have descended into hell. *Bp. Pearson.* See notes on Job xxvi. 5, 6. xxx. 23. xxxviii. 17. Hosea xiii. 14. Acts ii. 27.]

We are here to observe the sentiments of the children of God, and their happiness. As to their sentiments, David teaches us, by his example, that they always trust in God ; that they love and esteem the pious and virtuous above all ; that they avoid the company and errors of the wicked, and adhere inviolably to the pure service of God. As to their happiness, this Psalm teaches us that it is very great ; that God himself is their portion and inheritance ; that he is on their right hand, that they may never be moved ; that the sense of their happiness makes them rejoice and praise God continually ; and that they are even convinced that God will not abandon them to the power of death. Lastly, this Psalm foretells that Christ should not see

corruption, but be exalted to heaven, where he reigneth over all things, and has prepared for all true believers joys that never shall expire. *Ostervald.*

Abstract of the Proceedings of the Annual Convention of the Diocese of New-York, held in St. Peter's Church, Albany, on Tuesday, October 19, and Wednesday, October 20, 1819.

THE Convention was composed of the Right Rev. Bishop Hobart, 24 Presbyters, 4 Deacons, and Lay Delegates from 22 parishes.

On the first day of meeting, Morning Prayer was celebrated by the Rev. Daniel McDonald, Minister of Trinity Church, and Principal of the Academy, Fairfield, Herkimer county ; and, in the absence of the Bishop, the Rev. David Butler was appointed *President*, and, in the absence of the Secretary, the Rev. William B. Lacey, *Secretary*, pro tem. After organizing, the Convention adjourned till the 2d day ; when Morning Prayer was celebrated by the Rev. James Milnor, D.D. Rector of St. George's Church, New-York ; and a Charge to the Clergy delivered, and the holy communion administered, by the Bishop.

Certificates were produced and read of the incorporation of St. Michael's Church, Geneseo, Ontario county ; Zion Church, New-York ;* Grace Church, Norway, Herkimer county ; Christ Church, North-Hempstead, Queen's county ; St. John's Church, Delhi, Delaware county ; St. John's Church, Canandaigua, Ontario county ;† St. Paul's Church, Waterloo, Seneca county ; and St. Peter's Church, Verona, Oneida county ; and the said churches were severally received into union with this Convention.

The Rev. Benj. T. Onderdonk was elected Secretary of the Convention.

Agreeably to the 45th Canon of the

* The former corporation of this name having been legally dissolved.

† This parish had been previously received into union with the Convention, and its Rector taken his seat accordingly ; no record, however, of the fact of reception appearing on the minutes, the certificate was again produced, with the view of having it now made.

General Convention, the Right Rev. Bishop Hobart delivered the following

ADDRESS.

Brethren of the Clergy and Laity,

Agreeably to the requisitions of the Canons I proceed to lay before you the following statement of my proceedings since the last Annual Convention.

On Friday, the 23d of October last, in Trinity Church, in the city of New-York, I admitted the Rev. Charles W. Hamilton, Missionary, and the Rev. David Brown, Minister of St. James's Church, Hyde-Park, Deacons, to the holy order of Priests.

On Sunday, the 15th of November, in St. John's Chapel, New-York, John Toland, of the Island of St. Martin's, and James I. Bowden, of the city of New-York, were admitted to the holy order of Deacons. The former gentleman, whom, on the 6th of December following, I admitted to the order of Priests, returned to the Island of St. Martin's, where, it is believed, he now officiates; and the latter removed to the Diocese of Maryland.

On Monday, the 16th of November, the church erected on the site of Zion Church, which had been consumed by fire, was consecrated by the same name. It has been erected principally by the exertions, and on the responsibility of a very few individuals, who, in this instance, have evinced a zeal and liberality for which they deserve high commendation, and which is worthy of general imitation.

On Friday, the 20th of the same month, I consecrated the new church erected at Binghampton, (Chenango Point) Broome county, by the name of Christ Church; and on the Sunday following, the new church in Butternuts, Otsego county, by the name of Zion Church. The former is a neat wooden building; and the latter a large and substantial stone edifice, finished in the Gothic order of architecture, with much neatness and elegance. The zeal and liberality displayed in the erection of both these churches are worthy of much commendation.

In the church at Butternuts, I also

admitted the Rev. George H. Norton, Missionary, Deacon, to the holy order of Priests. On the 21st of December, in Grace Church, New-York, John V. E. Thorn, and William Richmond, were admitted Deacons. Both these gentlemen have since removed, by letters dismissory from me, to the Diocese of Pennsylvania.

On the 12th of January, 1819, in Trinity Church, New-York, Lucius Smith, of Connecticut, was admitted to the order of Deacons, and soon after went to Auburn, in this state, where he at present officiates.

On Thursday, the 11th of February, in St. James's Church, Philadelphia, I assisted at the consecration of the Rev. Philander Chase, to the holy office of Bishop, to act as Bishop of the Protestant Episcopal Church in the state of Ohio. This event, which affords the prospect of the extension of the Apostolic ministry and services of our Church in the western States, where there are so many of its members who have long earnestly sought to enjoy them, must be gratifying to the Church at large.

Confirmations have been administered, principally during the season of Lent, in the city of New-York, in Trinity Church and its Chapels, St. Paul's and St. John's; in Christ Church, Grace Church, St. George's Church, St. Mark's Church, St. Stephen's Church, and Zion Church.

The numbers confirmed were as follows: Trinity Church, 55; St. Paul's Chapel, 95; St. John's Chapel, 116. Total in the parish of Trinity Church, 266. St. George's Church, 145; Christ Church, 86; Grace Church, 50; St. Mark's, 34; St. Stephen's, 130; Zion Church, 78.

On the 27th of May, the new church erected at Redhook was consecrated by the name of St. Paul's Church; and, at the same time, I admitted its officiating minister, the Rev. Henry Anthon, Deacon, to the order of Priests. The congregation at Redhook have been recently organized, and have manifested much zeal in the erection of their building for worship, and have prospered under the assiduous labours of their minister.

In the month of May, I visited St. George's Church, Flushing, and confirmed 30 persons; and in June I visited St. James's, Newtown, and confirmed 30 persons.

In the month of June, I attended the meeting of the Convention of the State of Connecticut, and admitted Joseph M. Gilbert to the order of Deacons. At this time, the Rev. Thomas C. Brownell, one of the Assistant Ministers of Trinity Church, in the city of New-York, was elected to the office of Bishop. The ensuing week I expect, with the Bishops of the Church in the Eastern Diocese, and in New-Jersey, to assist our venerable Presiding Bishop, the Bishop of the Church in Pennsylvania, at the consecration of Dr. Brownell, in the city of New-Haven. After which, my connexion with the Diocese of Connecticut, of which I have had the provisional charge for some years past, and which, from the uniform attentions which I have there received, and particularly from the numerous evidences of the attachment of its Clergy and Laity to the distinguishing principles of our Apostolic Church, has been a source of high gratification to me, will cease; and I shall resign my temporary charge to Dr. Brownell, with every prospect, from his character and talents, of his great usefulness. It is due to that Diocese to state, that agreeably to the provisions of the Canon they made the most ample provision for my expenses.

In a subsequent visit to Connecticut, in the month of August, I consecrated St. Matthew's Church, Wilton; which, in arrangements of the interior particularly exhibits great neatness and convenience; and in St. Peter's Church, Plymouth, I admitted the Rev. Rodney Rossetter, Deacon, to the holy order of Priests.

On the 3d of July last, I consecrated the new church of St. Philip's, in Collect-Street, New York, designed for the use of the coloured people of our Church in that city. To its erection they contributed largely according to their means, and the Trustees were unwearied in their exertions to obtain the contributions of others, and in

their attention to the building while it was erecting, in which their own mechanics principally were employed, and which they have finished with judgment and taste. I have since officiated in that church to a congregation of coloured people, who were remarkably orderly and devout in the performance of the service. They stately assemble there; and their devotions, except when the Clergy occasionally officiate, are conducted by Peter Williams, jun. a coloured man, who, for some years, under my direction, has acted as a Lay Reader and Catechist among them; and who, on the recommendation of the Standing Committee, has been recently admitted by me as a Candidate for Orders. Every measure relative to provision for accommodating the coloured people with public worship and religious instruction, has been pursued, and will continue to be pursued, with great caution and deliberation. But the prospect that a numerous class of people belonging to our Church, who have not hitherto enjoyed in their full extent the advantages of public worship and religious instruction, will be furnished with them under the most advantageous circumstances, must give pleasure to every pious and benevolent mind.

On the 18th of July, in Zion Church, in the city of New-York, I admitted the Rev. Thomas Breintnall, Deacon, from the Diocese of Pennsylvania, the officiating minister of that church, to the order of Priests. It gives me pleasure to state, that this congregation, which were considerably dispersed by the calamitous event which destroyed their church, have generally returned to their new and commodious edifice, and have received an accession of numbers.

On Sunday, the 29th of August, I visited Christ Church, Poughkeepsie, and administered confirmation to 32 persons; and the next day, at St. James's Church, Hyde-Park, to 29 persons.

In the month of September, I visited and preached in the following churches, and performed the following Episcopal duties:—On Thurs-

day, the 2d, I consecrated St. Paul's Church, Waterville, and administered confirmation to 44 persons. This church, though erected some years since, was left in an unfinished state, and has been recently completed. The following day, the 3d, I visited Trinity Church, Kensselaerville, and administered confirmation to seven persons; Sunday, the 5th, St. Peter's Church, Albany, and confirmed 130 persons: and the next day instituted the Rev. William B. Lacey into the Rectorship of that church; and preached in St. Paul's, Troy; where, on the following day, the 7th, I administered confirmation to 43 persons. On Wednesday morning, the 8th, Trinity Church, Lansingburgh, and preached; and in the afternoon administered confirmation in the church at Waterford to nine persons. On Thursday, the 9th, I visited the church at Stillwater, and administered confirmation to three persons. On Saturday, the 11th, I preached to the congregation at Sandy-Hill, Washington county—on Sunday, the 12th, at Trinity Church, Granville, in the same county, and administered confirmation to 23 persons. And on Monday, the 13th, I preached in Christ Church, Hampton. On the following day, I returned to Sandy-Hill and administered confirmation to 15 persons. On Friday, the 17th, I visited St. John's Church, Johnstown, and confirmed 34 persons—on Sunday, the 19th, Trinity Church, Utica, and confirmed 23 persons—on Monday, the 20th, St. Paul's Church, Paris, and consecrated the building recently erected there, and confirmed 79 persons. On Tuesday, the 21st, I performed the interesting solemnities of consecrating, by the name of St. Peter's Church, the chapel erected for the use of the Indians, at Oneida Castle, and of confirming 56 Indians, who had been prepared for that holy ordinance by their instructor, Mr. Eleazar Williams. On the following day, I visited a recently organized congregation at Smithfield in the town of Lenox, and administered confirmation to eight persons; in the evening of that day I preached in Christ Church, Manlius;

confirmation having been administered there the preceding year. On the 23d, I visited the congregation at Tully and Preble, and confirmed seven persons—on the 25th, the church at New-Berlin, and confirmed 19 persons—on Sunday, the 26th, the church at Oxford, and administered confirmation to 20 persons—on the 28th Trinity Church, Athens, and administered confirmation to 11 persons—on the 29th, St. Luke's Church, Catskill, and administered confirmation to 33 persons.

The total number confirmed in the past year amounts to 1474.

On the 16th of the present month, I instituted the Rev. Thomas Breintnall into the Rectorship of Zion Church, in the city of New-York; and on Monday, the 18th, admitted the Rev. Hugh Smith, Deacon, into the holy order of Priests.

In addition to those already noticed, there have been, in the past year, the following institutions:—The Rev. Russel Wheeler, into the Rectorship of Zion Church, Butternutts, he having continued to officiate as missionary in the church at Unadilla, and in other congregations; the Rev. David Brown, into the Rectorship of St. James's Church, Hyde-Park, Dutchess county; and the Rev. Gilbert H. Sayres, into the Rectorship of Grace Church, Jamaica, Queen's county.

In addition to those already mentioned, the following changes are to be noted:—The Rev. George B. Andrews has removed into the Diocese of Connecticut, though he occasionally officiates to the congregation at Patterson, in Putnam county; the Rev. James W. Eastburn, Deacon, has removed by letters dismissory from me, to the Diocese of Virginia; the Rev. Nathaniel F. Bruce, M. D. has resigned the Rectorship of the church at Duaneburgh, and taken charge for the present of that at Charlton; the Rev. Samuel F. Jarvis, D. D. has resigned the charge of St. Michael's, Bloomingdale; the Rev. Charles McCabe, Deacon, officiates at the church at Milton; and the Rev. John Grigg, jun. Deacon, has been officiating in the church at Balston-Spa, the Rector-

ship of which church the Rev. Joseph Perry has resigned, and removed into the Diocese of Connecticut; the Rev. William Powell has discontinued his services as minister of the church at Yonkers, and confines himself to the charge of a private seminary at Bloomingdale; the Rev. Cyrus Stebbins has resigned the Rectorship of St. George's Church, Schenectady, and taken charge of the church at Hudson; the Rev. Alexis P. Proal, Deacon, officiates at St. John's Church, Johnstown; and the Rev. George Upfold, M. D. Deacon, officiates at the churches at Lansingburgh and Waterford; the Rev. William H. Northrop, Deacon, who, on account of ill health, relinquished the charge of the church at Auburn, and, in hope of regaining his health, went to Charleston, South-Carolina, has since departed this life. The very amiable character of this young Clergyman, who united soundness of principles with respectable talents, and great zeal in the discharge of his duty, renders his death a subject of great regret.

Thomas Y. How, a suspended Presbyterian, for charges affecting his moral character, to which he plead guilty, has been degraded by me from the ministry.

The following are candidates for Orders:—Deodatus Babcock, James P. Cotter, James P. F. Clark, William H. De Lancey, Frederick T. Tiffany, William B. Thomas, George W. Doane, Moses Burt, G. M. Robison, Eleazar Williams, Ezra B. Kellogg, John Garfield, William Jarvis, William Thompson, Richard Bury, Lawson Carter, Benjamin Dorr, Peter Williams, jun. Benjamin P. Aydelott, M. D. William L. Johnson, Alonzo Potter.

The importance of missionary labours, and the zeal and fidelity with which our Missionaries discharge their arduous duties, cannot be too highly appreciated. To those labours we are indebted, under the Divine blessing, for the organization of many new congregations in various parts of the state. I lament, however, to say, that the Missionary Fund does not admit of our sending Missionaries to

many situations where their labours are earnestly desired, and would be eminently useful; and thus many opportunities are lost of establishing congregations of our Church. In my visitations of the Diocese, I have seen many places "white unto the harvest," but there were no labourers to "put in the sickle." I have had my feelings often awakened by the anxious inquiry of those who, from the paucity of their numbers, and the inadequacy of their means, are unable to procure the ministrations of the word and ordinances—Can you not supply us with Missionary services, and thus establish among us the Church to which we are attached?—And I have been compelled to depress their earnest desires by an answer in the negative.

The stipend allowed to each Missionary for the last year was only \$175; the remainder of their support depending on the contributions of the congregations among whom they officiate. The Missionary Fund, which is under the direction of the Bishop and a Committee chosen annually by the Convention, entitled "the Committee for Propagating the Gospel in the State of New-York," has for two years past derived considerable aid from the "New-York Protestant Episcopal Missionary Society," who place their funds at the disposal of this Committee; to whom, with the Bishop, the Missionary business is confided by the Canons of the Church. But the other sources from which the Missionary Fund is supplied (the contributions of the congregations) have so much diminished in the past year, that the Committee, so far from indulging the gratifying prospect of sending Missionaries to many places where they are wanted, will be under the necessity of diminishing the number of the present Missionaries, or of reducing their small stipends. My Brethren, what is to be done? I see the contributions of Episcopalians extended to religious institutions not immediately connected with their own Church. I see their bounty flowing in channels that convey it to earth's remotest ends; and yet many of their fellow Episcopalians in *this State* are desti-

tute of the ministrations and ordinances of the Church, and unable, from their poverty, to procure them. Many of *their own* clergy are labouring as Missionaries on a scanty stipend, which, from the inadequacy of the Missionary Fund, *must* be reduced. It would be presumptuous, and it would be useless for me to attempt to control their bounty. But having seen and felt, being perpetually called to see and feel, the spiritual wants of many of those of whom I have the charge, may I not be permitted, in the strong impulse of duty, to ask—If the bounty of Episcopalians, now *generally* distributed, were confined to their own household, till the wants of that household were supplied; if their contributions for religious purposes were bestowed on Missionary and on Bible and Common Prayer Book Societies, and other institutions under the exclusive control of their own Church, would they violate any apostolic precept; any dictate of a sound and enlightened benevolence; or fail in the duty of extending, in its purest form, the kingdom of the Redeemer?

Among the pleasing circumstances which I noticed in my recent visitation, was the consecration of the Indian chapel at Oneida, and the evidence of the continued zeal of Mr. Eleazar Williams in promoting the interests of his Indian brethren. The young Onondaga chief, whom I mentioned in my last address as desirous of procuring an education for the purpose of qualifying him as the spiritual instructor of his countrymen, will be able, through the bounty of Episcopalians and others, principally in the city of New-York, and through the aid of the government of the United States, to attain his object. He is advantageously receiving an education under the care of the Rev. Mr. Fuller, of Rensselaerville.

In the state of the church at Utica, I received a strong evidence of the beneficial effects of continuing the service in destitute congregations, by means of lay reading. That congregation for more than a year have been deprived of ministerial services; and yet, by the judicious attention and ex-

ertions of some of their own number, who, without interfering with the ministerial functions, kept the church open, by reading prayers and a sermon, and extended their counsel and care to their brethren of the congregation, and particularly to the young, the spiritual interests of the Church have been preserved from serious injury. They now enjoy the benefit of ministerial services in the Rev. Mr. Shaw, Deacon, who has removed to that place from the state of North-Carolina.

The church at Paris may be mentioned in confirmation of the same sentiment. That congregation was originally formed by Church people from the state of Connecticut; and though, for between 20 and 30 years, enjoying only the occasional labours of the ministry, they have met every Sunday for worship; and firm in their attachment to the distinguishing principles of the Church, they have not only remained in undiminished numbers, but have sent forth a small band, who now compose the congregation at Smithfield, in Lenox. I have often visited them in their humble edifice, of the dimensions and appearance of a school-house, and witnessed and enjoyed the primitive order and devotion with which they offered their supplications and praises. I recently visited them, and enjoyed the same scene, under circumstances more inspiring, in the neat and commodious edifice which their pious liberality, humble as are comparatively their means, has erected. I am bound in justice to mention, that to this good work they were animated by the successful exertions of the Rev. Mr. Huse, who has for these two years officiated among them.

My Brethren of the Clergy and Laity,

A remark here forces itself upon me, which, in conclusion, I would press upon your attention. My observation of this Diocese, and that of Connecticut, of which I have had the charge, has satisfied me, that the best, and indeed the only effectual mode of preserving and extending our Church in its purity, is by the prudent, but

zealous and undaunted inculcation of its distinguishing principles. The laymen who are characterized by these principles, compose the best materials out of which to form new congregations, and are that "salt" which preserves from extinction those which may be suffering the decays of age.

To preach the doctrines of the sinfulness and guilt of man, and of his salvation only through the merits and grace of a divine Mediator, is that cardinal duty of the Christian minister, without which his preaching will be but sounding brass and a tinkling cymbal. These doctrines, however, my Brethren of the Clergy, are often preached by others with a fidelity and a talent that we cannot excel, and which should command our respect and our esteem. But the minister of the Church who considers the numerous declarations of Christ and his Apostles, which connect salvation, in its covenanted form, with a visible society possessing officers and ordinances divinely constituted, believing that the Church of which he is a minister, enjoys those orders of the ministry which have been from the Apostles' times, and which are authorized to dispense the word and the ordinances, will explain and inculcate the duty of union with this ministry as the mode of communion with the mystical body of Christ, and as the means of avoiding the deadly sin of schism.

This may not indeed be the path which will conduct him to that praise which cometh from men: they will often rank these distinguishing principles among the non-essentials of Christianity, the things of indifference, which contracted or deluded bigots alone will inculcate or receive. It will not obtain for him the praise of that *liberality* which is the idol to which the world (for the world must always have an idol) is now rendering homage. But he can humbly trust that it will secure for him the approbation of that Master by whom he and all the world are to be judged; and supported by this confidence, he can rise superior to the plaudits of the world, and to its scoffs and its persecu-

tions. For he believes that in inculcating the distinguishing principles of his Church, in union with those great doctrines which are common to the body of professing Christians, he fulfils his momentous duty of "seeking for Christ's sheep that are dispersed abroad," and of bringing them into that "fold in which they will be saved through Christ for ever."

Brethren of the Clergy—the Christian minister who is emulous of the praise of men, need not covet, in the judgment of him who now addresses you, a higher commendation than that which is bestowed on Bishop Horsley by the profound scholar and eminent prelate, who is now carrying the light of our apostolic Church to the regions of the east, Bishop Middleton—that he run "a glorious though unpopular career in an heretical and apostate age,"*

But after all—to the Christian minister—how poor is the praise of men—wherein is it to be accounted of? "There is One that judgeth him, even the Lord."

JOHN HENRY HOBART.

Albany, October 20, 1819.

(To be continued.)

FOR THE CHRISTIAN JOURNAL.

Observations on the principal Days in May, 1820.

MONDAY, the 1st.

St. Philip and St. James, the Apostles.

OF the first of the Apostles to whose memory the Church consecrates this day, very little is recorded. St. John relates his call to be an immediate follower of Christ, with great simplicity and brevity.† We know not in what way Christ was pleased to urge his claim upon the attendance of our apostle, but find the latter perfectly satisfied that "Jesus of Nazareth, the son of Joseph" was he "of whom Moses in the law, and the prophets did write."‡ Happy in having "found" so exalted a personage, he communicates the fact to "Nathanael," who was probably an intimate friend.§—

* Bishop Middleton, in his work on the Greek Article.

† St. John i. 43. ‡ Ver. 45. § Idem.

Out of the abundance of the heart the mouth speaketh. Filled with pious joy and satisfaction at the privilege with which he had been blessed, the holy apostle hastens to speak of it, and upon finding his friend, immediately informs him of what was so near his heart. If Christians prized more highly their religious privileges, they would become a more favourite topic of conversation, not in the way of display, not in the indulgence of spiritual pride, not to the world, but in the private intercourse of pious friends. Especially when Christ has been *found*, by the exercise of a true and living faith, to be a sufficient Saviour, with merit to pardon, and grace to sanctify all who truly come to him, should he who has experienced the blessing strive to bring others to share it; and meet all their doubts and difficulties and excuses, with earnest solicitation to make a trial, to "come and see" for themselves, by studying the character and doctrines of Christ, that they may *know*, and, embracing him by a living faith, that they may *experience* his sufficiency.

The only other remarkable circumstance recorded of St. Philip in the New Testament, is his asking of our Saviour—"Lord show us the Father, and it sufficeth us," and our Saviour's remarkable reply—"He that hath seen me hath seen the Father; and how sayest thou then, show us the Father."* This very peculiar expression reminds us of one equally so, which will be a key to the right understanding of it—"I and my Father are one."† When the inventions of ingenuity to make such expressions, upon any figurative understanding of them, mean any thing short of blasphemy, let simple common sense be exercised on the meaning of terms, and an appeal need but be made to an enlightened and candid mind, whether, if he who uttered them were not a blasphemer, he could be less than God.

St. James, the other apostle commemorated this day, is termed in Scripture the "*brother*"‡ i. e. accord-

ing to the then prevalent mode of expression, *near relative*, of our Lord. For reasons not thoroughly ascertained, he has been distinguished by the title *Less*, from another apostle of the same name, called St. James *the Greater*. We find no record of his call to be a follower of Christ; but have his name, as "the son of Alphaeus" among the twelve who were set apart as apostles.

In the Acts, there is a peculiarity in several notices of this apostle deserving of regard. After St. Peter's miraculous release from prison, he directs—"Go show these things unto *James*, and to the brethren."* In the council of the apostles on the subject of the obligation of circumcision, after the case had been fully discussed, and St. Peter, St. Barnabas, and St. Paul, with others, had severally delivered their sentiments, we find St. James closing the argument, and pronouncing the authoritative decision.† At a particular visit of St. Paul to Jerusalem, it is recorded that he "went in unto *James*, and all the elders were present."‡ In Gal. ii. 12, coming "from *James*," and being "of the circumcision," are represented as synonymous. "The general Epistle of *James*" is addressed "to the twelve tribes scattered abroad."§

These passages have a bearing upon two questions of ecclesiastical order. They evidently confirm the declaration of ancient history, that St. James was Bishop of Jerusalem, in such a sense as that by a permanent superintendence of the Church in that city, he became, as it were, its representative. Upon the principle of diocesan episcopacy, there is a peculiar fitness in the mention made, and circumstances recorded of St. James in the above quotations. On the other hand, they are inconsistent with the idea of St. James having been only one of several pastors in Jerusalem, upon an entire equality. In speaking, for instance, of the body of Christians in any of our States, who look up to one minister as of superior grade, and possessing general superinten-

* St. John xiv. 8, 9. † x. 30.

‡ St. Matt. xiii. 55. Gal. i. 19.

* Acts xii. 17. † xv. 19. ‡ xxi. 18.

§ St. James i. 1.

dence over them, it is very natural to connect his name with that portion of the Church, and regard him as necessarily and peculiarly concerned in all its affairs. No one name can be thus particularly noted among those who hold a perfect parity in the ministry, and believe no one pastor more nearly connected with the character and concerns of that portion of the Church, or more deeply interested in them, than any other. We would, therefore, ask the candid reader whether the above notices of St. James are not fairly corroborative of the testimony borne by ancient history to the establishment, by the apostles, of diocesan episcopacy.

But another reflection is suggested by that part of the above quotations which refers particularly to the apostolic council. For a great length of time there were imposed on the Church, and there still are, on a certain section of it, the claims of the city of Rome to being, by divine appointment, the metropolis of the Christian world, and of the Bishop of that city, to being, by the same authority, derived in regular succession from St. Peter, the alleged first holder of that office, the supreme visible head of the Catholic Church. It is unfortunate for this theory that Jerusalem was the centre whence the formal decision of this first recorded council was conveyed to the Church; and that while St. Peter was only one of the debaters of the question at issue, the formal and authoritative decision was made by St. James. This is in exact accordance with the declaration of early history, that until the destruction of Jerusalem, *that*, as the capital of the holy land, was considered the ecclesiastical metropolis (an honour afterwards conferred on Rome, in consequence of her imperial standing;) that St. Peter was on a perfect equality with the other apostles; and that presidency in this case was determined, not by any superiority in office, but simply by the distinction of being the spiritual head of the holy city.

St. James has left an inspired Epistle, addressed to the twelve tribes. It is short, but full of interesting and important instruction, and should en-

dear his memory to the pious members of the Church.

—
MONDAY, the 8th, TUESDAY, the 9th,
and WEDNESDAY, the 10th.

Rogation Days.

About the middle of the 5th century, Mamercus, Bishop of Vienna, upon the prospect of some dreadful calamities that threatened his Diocess, appointed the three days immediately preceding the festival of our Lord's Ascension, for the offering of special prayers, with fasting, in its behalf. They, thenceforward, were annually observed in that portion of the Church. The example was followed elsewhere; until it became, at length, a general custom to devote those days in each year to special solemn prayer, with a particular regard to the invoking of the divine blessing upon the season, in order to the securing to us of the kindly fruits of the earth.

The appointment of these days was preserved at the Reformation. A homily suited to them is to be found in the collection recommended by our articles. No public service, however, is appointed for them. They are merely ranked among the days which the Church expects her members to observe by "extraordinary acts and exercises of devotion," and a suitable "measure of abstinence."*

They should, therefore, be observed by her pious members as days of peculiarly solemn devotion; of special prayer to God for the protection of our Church and nation, and the averting from them of the judgments which, for our sins, might justly overtake them; and for devoutly imploring his blessing upon the fruits of the earth.

The scriptures are full of promises to those who seek, in humble supplication, the mercies of their God; and to nations, whose inhabitants, and churches, whose members, are men of prayer. Pious men, in all ages, have had respect, in sustaining this character, not only to the constant obligations of religion; but also to those special solemn seasons of devotion which the Church, from early times,

* Table of Fasts.

has set apart. Their observance, in the true spirit of the Gospel, and with uniform consistency of character and deportment, is the best duty that can be rendered to the Church and to the State. It is an humble mean, often attended, and, we doubt not, still to be attended, with the divine blessing, without which no efforts for the promotion of either national or ecclesiastical welfare can possibly succeed. When we see among the followers of Jesus, the revival of that spirit of evangelical piety which looks to God rather than to man for civil and religious blessings, and seeks them in ways hallowed by primitive and catholic observance,—we may look with greater confidence than any other circumstances can inspire, for the enjoyment of those blessings.—Christian reader, thou art interested in this truth. Thy example is one that is necessary to the producing of this happy effect. Give it by devout and faithful attention to those prescriptions by which the Church would engage thee in the stated solemn exercises of public and private devotion, whose natural effect will be the nurturing in thy heart of the true and living faith which God has promised to accept and bless.

—
THURSDAY, the 11th.

The Ascension of our Lord Jesus Christ.

This day, the 40th of our Lord's revisiting the earth after his death, the Church celebrates his ascension into heaven.

The circumstances attending this august event are supposed to be known to the Christian reader. It is the fruitful source of most interesting reflections.

The first and most important of these is that which has regard to Christ's mediatorial office. Having, by his death, consummated that great offering for sin whose object was the appeasing of divine wrath, and procuring for man the mercy of his God; and, by his resurrection, assured us that the momentous undertaking was acceptably effected, he ascended into the immediate presence of the Almighty Father, there to plead the me-

rits of his atonement, and make intercession for his faithful people.

St. Paul, in his Epistle to the Hebrews, enters considerably at large upon the antitypical similarity of Christ's priesthood to that of the Israelitish Church. Having, by the surrendering of himself to death, offered the one great sacrifice which consummated all the offerings of the law, the apostle represents his ascension as the fulfilment of the sacerdotal function, by which the high priest under the law entered with the blood of the great annual expiatory sacrifice, into the holy of holies, where was vouchsafed a visible exhibition of Jehovah's presence. "Christ being come an High Priest, by his own blood he entered in once into the holy place, having obtained eternal redemption for us."* "Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us."† There, pleading the merits of his sacrifice in our behalf, he is our "Advocate with the Father,"‡ and "ever liveth to make intercession for us."§

Most interesting, therefore, to the faithful Christian, is the commemoration of his Lord's ascent. It shows him the great High Priest whose atoning sacrifice is the source of all his hopes, and the object of his lively faith, going into the presence of his offended God, to plead, in his behalf, the merit of that atonement. When weary and heavy laden with a sense of sin, he would flee for relief to the throne of grace, yet fears that so unworthy an offender cannot there find admittance, he is encouraged by the infinite merit of him who is there to advocate his cause. When suffering under the calamities of life, he would look up for comfort, unspeakably soothing is the reflection that his Friend and Intercessor at God's right hand is "touched with the feeling of" his "infirmities," having himself borne the griefs, and carried the sorrows of an earthly pilgrimage, and been "in all points tempted like as" he is.||

* Heb. ix. 12. † Ver. 24. ‡ 1 John ii. 1.
§ Heb. ii. 25. Rom. viii. 34. || Heb. iv. 15.

Very consoling and encouraging, too, is it to contemplate the ascension of Christ as a reward of fidelity, and a recompense for suffering to which his faithful followers may humbly hope also to be called. It was for his becoming "obedient unto death," that "God highly exalted him."* "The joy that was set before him" in being "set down at the right hand of the throne of God," animated him to the endurance even of "the cross."† It is the exalted privilege of faithful Christians to be "joint-heirs with Christ, if so be that" they "suffer with him, that" they "may be also glorified together;"‡ "that where" he is, "there" they "may be also."§

Let him who is united by a true and living faith to his ascended Lord enjoy the rich consolations hence arising. They may be applied to the mitigating of his trials, the soothing of his sorrows, and the encouraging of his hopes in all the changes and chances of this mortal life. Yet a little while, and in his case, as in that of his great Exemplar, the man of sorrows will become the eternally blessed of the Lord—the vale of tears will be exchanged for Zion's hill—an earthly pilgrimage for an heavenly inheritance.

SUNDAY, the 21st.

Whit-Sunday.

The stupendous event this day celebrated must be well known to the Christian reader. It afforded the means for the first establishment of the Church. It was the commencement of that divine interposition which is to secure for the Church universal prevalence in this world, and triumphant glory in the next. It was an exhibition of that divine illumination and grace which are necessary to make the members of the Church faithful to her here, and meet to partake of her glories hereafter.

The effusion of the Spirit on the day of Pentecost, afforded the means for the first establishment of the Church.

When we consider the circumstances under which Christianity had its

commencement in the world—that its Founder was a man of humble birth and station, and his immediate aids men of despised rank in life, and wanting all the ordinary means of influence in society—that the religion they preached opposed the prejudices, the favourite habits, the wishes, the political views, the intellectual and spiritual pride of both Gentiles and Jews—that they were all hunted with cruel persecution, and all but one put to cruel deaths—that neither they nor their followers for several hundred years, used any forcible means to propagate their cause: when we consider these circumstances, for the truth of which we may refer to other testimony than that of Christians themselves, sound reason at once embraces the conclusion, that this religion could not have made its way in the world without supernatural aid.

The vouchsafing of that aid is the event this day commemorated. It was the fulfilment of Christ's promise to his disciples to send them the Holy Ghost for their direction and support. His influences were at once experienced in the filling of the Apostles with a supernatural knowledge, zeal, courage, and perseverance, and a power of exercising supernatural gifts, required by the work in which they were to be employed, and obviously the only means that could be expected to carry it to a successful issue.

The candid objector to Christianity, who is not an atheist, may exercise all his ingenuity to account for the establishment of that religion under the known existing circumstances, upon any principle of ordinary operation. Let there, then, be laid before him the plain statement of the event declared to have transpired, as on this day, furnishing *extraordinary* means—means vouchsafed by a *special* dispensation, and overruled by a *special* control of Divine Providence. Then there may be addressed to the reason, by which it is his honest intention to be guided, the inquiry—Which of these is the most probable account of the prevalence of Christianity, considering the ordinary means of advancement in the world which it pos-

* Philip. ii. 8, 9.

† Heb. xii. 2.

‡ Rom. viii. 17.

§ St. John xiv. 3.

essed, and the fact of its progress having been checked by almost unremitted persecutions for three hundred years?

True philosophy will ever seek an adequate cause for a known effect. Will it not dictate an acknowledgment of the supernatural means claimed by Christianity as having been exerted in its establishment?—Yes; and to the conclusions of sound philosophy, the Christian will delight to add the confirmation of faith, and the grateful cherishing of evangelical hope and consolation, flowing from the religion thus established. On this sacred festival, he will delight to praise God for the signal manifestation of his power and grace, which gave such glorious success to the propagating of that religion whence are derived his comfort in time, and his only hope for eternity.

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MONDAY, the 22d.

Monday in Whitsun-Week.

The Christian's celebration of this holy season should also bring to mind the event it commemorates, as having exhibited that divine interposition which is to secure the universal prevalence of the Church here, and its triumphant glory hereafter.

It was the Saviour's gracious promise that he would be "with" his Church "always, even unto the end of the world."* And that his presence, by his Holy Spirit, is essential to preserve the purity, unity, and perpetuity of the Church, is too obviously revealed on every page of the New-Testament to need illustration. That the fulfilment of the divine promises for the enlargement of the Church, until it becomes *the joy of the whole earth*, is to be effected through the same influence, is equally evident. Extraordinary, then, and peculiarly adapted to the existing necessities, as may have been the signal interposition of divine grace now commemorated, it must be regarded as an earnest of those constant gifts of the Spirit, which, adapted to the various exigencies of the Church, are to support and nourish her to the end of time, and to

enlarge her borders, until they are co-extensive with the earth itself.

These operations of the Spirit, however, are made to partake of that general character of the divine dispensations whereby they are conformed to the nature and condition of man, and made compatible with his moral agency. They are, therefore, vouchsafed or withheld, as he is disposed to improve or neglect them. As far as ordinary means are insufficient to remedy evils which the indifference or wickedness of man can bring upon the Church, there has been a remarkable interposition of divine presence and control. This has appeared in the preservation, through the grossest corruptions of the Church, of the holy scriptures, and the divinely constituted ministry. The loss of neither of these could be supplied by any ordinary means. An especial divine interposition would be necessary to restore them. Corruptions of doctrine and manners, superstition in rites and ceremonies, and similar departures from the integrity of evangelical religion, are susceptible of remedy through the ordinary blessing of God on the zeal and piety of men. They have, therefore, been suffered to be the consequence of the unsanctified tempers of the members of the Church.

Percceiving, however, in the preservation of the scriptures and the ministry, and the existence, in every age, of more or fewer in whom the pure principles of the Gospel appear to have been operative, evidence of the fulfilment of the Saviour's promise, in his presence by his Holy Spirit, the devout Christian will delight to exercise his faith in the continuance and universal exhibition of the effects of that gracious promise—the bringing of all who profess the Christian name into the primitive bonds of ecclesiastical unity, and the piety which distinguished the Church in its purest days; in the enlargement of the Church, thus purified, until it cover the earth, as the waters cover the sea; its preservation even unto the end of the world; and its advancement to a state of triumphant glory in the heavenly Jerusalem.

* St. Matthew xxviii. 20.

Bearing in mind the fundamental truth, that the promotion of the most stupendous designs of Providence is to be effected through the instrumentality of means, and that man, as a moral agent, is to be made the instrument, the Christian will delight to reflect that *he* may be one by whom this great purpose of Jehovah will be answered. His faith will be rendered more lively, his devotion more ardent, his exertions more uniform and zealous, by the pious ambition of availing himself of the distinguished honour to which he may thus be raised. To disseminate the genuine principles of the Gospel—to preserve the primitive purity of the Church, bring men to a knowledge of its constitution, and afford them the means of being united to it—and to aid that Church in the great work for which it was established, the promoting of Christian knowledge and piety,—are objects to which he will cheerfully, in the station, and according to the means Providence has allotted him, devote his time, his wealth, and his services.

The same Spirit, which, on the day of Pentecost, afforded the supernatural means requisite for the first *establishment*, ever waits to supply the willing and zealous promoters of the cause, with those which will be effectual to the *continuance* and *enlargement* of the Church. A miraculous effusion should not, indeed, be again expected. But if her members would contribute what they might to her efficiency in spreading the Gospel, the accompanying measure of divine grace, ever proportioned to the zeal and exertion of the moral agents by which it operates, would present a spectacle, which, compared with the progress that great work is now making, would appear almost like the renewal of the rushing mighty wind, and the cloven tongues of fire. If those who love the Lord, and the Church for which he shed his blood, and to which he gave his Spirit, would faithfully pray and strive for this glorious consummation, Zion would soon become the joy of the whole earth—"the righteousness thereof would go forth as brightness, and the salvation

thereof as a lamp that burneth. The Gentiles" would soon all "see" its "righteousness, and all kings" its "glory."*

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TUESDAY, the 23d.

* Tuesday in Whitsun-Week.

All efforts to be instrumental in perpetuating and enlarging, through the influences of the Holy Spirit, the Church first established by his miraculous gifts, if we would entertain a reasonable hope of their success, must be connected with the improvement of those influences which are necessary to that piety of her members on which her welfare so essentially depends.

That "the sons of God" are they who "are led by the Spirit of God,"† that "to walk in the Spirit" is the prescribed way of avoiding "the lust of the flesh,"‡ that "the renewing of the Holy Ghost" is a qualification for salvation,§ that religious and moral duty is "the fruit of the Spirit,"|| are positions of the New Testament, founded on the cardinal truth of revelation, that in order to piety of thought, word, or deed, the heart of man must be under the influence of the divine Spirit of grace.

What observation and experience teach of the frail, feeble, and corrupt state of man's heart by nature, shows the accordancy of this doctrine with right reason. Unfortunately, however, the pride of man, by efforts at too nice explanation, has involved it in fictitious difficulties. It is said to infringe upon human free agency and accountability, and is, therefore, laid aside as irrational and unnatural. On the other hand, while the same consequence is admitted, the doctrine in question is retained, to the sacrifice, at least by fair inference, of man's agency and accountability.

Both these extremes grow out of erroneous views of that branch of the subject which relates to *preventing grace*, or that particular spiritual influence which is necessary to incline the heart to good, and enable a man to commence the religious life. This being thought inconsistent with man's

* Isa. lxii. 1, 2. † Rom. viii. 14. ‡ Gal. v. 16. § Titus ii. 5. || Gal. v. 22. Eph. v. 9.

capability of acting for himself, is rejected by some on that ground, and retained by others, as thus inconsistent, and, consequently, to the denial of the ability of any to attain to holiness, until there be exerted upon them a special and irresistible influence of divine grace.—Correct ideas of the Gospel doctrine of the aids of the Holy Ghost will show the truth to lie between these extremes.

Most obvious on the whole face of scripture, is the recognizing by the Almighty, in the dispensations of his grace, of the moral agency which he has given to man. Any system built upon other principles cannot be of divine origin.

Man abused his moral agency to the wilful incurring of that loss of his primitive purity and innocence, and their high privileges, which is denominated the fall. Thus, by renouncing his allegiance to God, he forfeited the illumination and guidance of divine grace, whereby he was enabled to preserve his innocence; and having yielded to the temptation of the devil, he subjected himself to that counter-influence of the spirits of darkness, the only tendency of which is to involve the heart and life in sin. For his relief, the gracious plan of redemption was formed. This restores to him so much of the influence of the Spirit of God as enables him to direct his moral agency to the choosing of the good and refusing of the evil. The proof of this appears in the connexion of the clear decision of scripture, that *all men* were redeemed by Jesus Christ, and its consequent calls on all men, supposing that all have the ability, to repent, obey, and live—with its equally obvious doctrine that all good, in thought, word, or deed, is the effect of the Holy Spirit's influence on moral agents. It is confirmed by an appeal to every man's conscience. Who can say that he is constrained to sin—that his offences are not *wilful*—that they are of *necessity*, not of *guilt*? What sinner is there so hardened as never to have a wish to be better—never to fear the consequences of sin—never to have relents towards holiness—never to

intend to reform?—These being good emotions, can be none other than the influences of the Spirit restored to fallen man, by virtue of his redemption. They are the calls of the Spirit which man has ability given him to obey—the workings of the Spirit which he can improve. They are manifested at various times and in various ways. Sometimes a dispensation of Providence—sometimes a passage of scripture—sometimes a striking religious solemnity—sometimes the preaching of the word—is the mean through which they appeal to the hearts of men. It rests with them to stir up the gift that is in them, by improving them to the proper direction of their moral agency.

Thus, without the grace of God, we can do nothing. By that grace, given through Jesus Christ to all, all *may*, but none *must irresistibly*, commence the work of their salvation.

For its prosecution there are appointed various means whereby is to be obtained and increased, that *furthering grace*, which is essential to *going on unto perfection*. Whoever faithfully seeks this, humbly depends upon it, and diligently improves it, will be led by the Spirit of God. Following his holy direction and guidance, he will be enabled to go on unto perfection, be preserved unto the coming of our Lord Jesus Christ, and rendered meet for inheritance with the saints in light.

The Spirit of God, whose influences are thus indispensable to the proper and successful direction of our moral agency, vouchsafes them in various ways and measures. The ordinary mode is through union and communion with the Church, devout attendance on the ministrations of its priesthood, and care for the consistent regulation of heart and life. The ordinary measure is a gradual increase from the first motion of the heart to goodness, proportioned to the will and faithfulness of the subject, until there be attained the measure of the fullness of the stature of Christ. There may be, indeed, and, doubtless, there often has been, a vouchsafing of these influences in other than this ordinary

mode and measure. He who cannot be bound himself, is pleased sometimes to illustrate this truth by extraordinary modes and measures in the imparting of his grace. But men, weak, frail, guilty, dependent, are authorized to expect it only in the ordinary way; and should most jealously examine whether the appearance of its being otherwise imparted, is not, in fact, the mere physical operation of exciting causes, not connected, and hardly compatible, with his influences, in all whose dispensations there is an illustration of the rule prescribed to his Church—*Let all things be done decently and in order.*

Finally; the only evidence that can be afforded to others, the only one that should satisfy ourselves, and one, indeed, which should perfectly satisfy us, that we are led by the Spirit of God, is the exhibition of the fruits of the Spirit in our hearts and lives—in the humility, sincerity, and fidelity—the kindness, meekness, and benevolence—the devout reception of Gospel truths, and observance of Gospel precepts, which make the character of a Christian. If these be in us and abound, we may rest gratefully assured that the Holy Ghost has renewed our hearts, and is carrying us forward in the way that leadeth unto life.

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WEDNESDAY, the 24th, FRIDAY, the 26th,
and SATURDAY, the 27th.

Ember Days.

In consequence of the want of room in the present number of the Journal, the observations designed for these days are postponed until the occurrence of those in September.

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SUNDAY, the 28th.

Trinity Sunday.

This day is consecrated to the special acknowledgment of the mystery of the Holy Trinity.

How shall this subject be approached? Unreasonable, unintelligible, impossible are the epithets which we at once hear applied to it. If objectors would feel themselves to be but men, we should not hear such free decisions on doctrines connected with the abstract nature of the Deity. On subjects connected with those principles of the material world with which we are acquainted, or those rules of character and action which must relate alike to all intelligent beings, as involving

the great principles of morality,—we may say that no doctrine can possibly be of God that opposes the laws which, in either case, himself has established. But who that believes in a God, in whose nature are involved the inexplicable mysteries of an uncaused cause of all things, and of a Being which never began, but always was—who that, looking into the natural world, finds the union of matter and spirit, the growth of plants and animals, and the operation of the will on the motions of the body, beyond explanation by the utmost stretch of human ingenuity—can, with any show of reason, object to mystery as not to be believed, or to incomprehensibility, as ground of rejection! Especially, who that acknowledges the Scriptures to be man's only guide in religion, and a guide possessing divine authority, will reject any article it clearly reveals, because he cannot comprehend it!

Now there are revealed in Scripture these propositions:

1. There is but one God;
2. The Father is God;
3. The Son is God;
4. The Holy Ghost is God;
5. Father, Son, and Holy Ghost are distinct;

Therefore,

6. God is one and three.

The first and second of the propositions it is needless formally to establish. They will not be denied.

For the third, the candid reader is referred to the following texts: "The Word was God:"* "Unto the SON he saith—Thy throne, O God, is for ever and ever—Thou, LORD, hast laid the foundation of the earth:"† "His name shall be called the MIGHTY GOD, the EVERLASTING FATHER:"‡ "God was manifest in the flesh:"§ "CHRIST came, who is over all, GOD BLESSED FOR EVER."||

That the Holy Ghost is God we have proof in the following texts:—"Why hath Satan filled thine heart to lie to the HOLY GHOST?—Thou hast not lied unto men, but unto God."¶ "Know ye not that ye are the temple of God?—Know ye not that your body is the temple of the HOLY GHOST:"** "Well spake the HOLY GHOST by Esaias the prophet unto our fathers, saying, Go unto this people and say, Hearing ye shall hear, and shall not understand," &c.—"I heard the voice of the LORD, saying, Go and tell this people, Hear ye, indeed, but understand not,"†† &c.

Much greater minuteness might be observed in the establishment of the third and fourth propositions. There are a

* St. John i. 1.

† Isaiah ix. 6.

‡ Rom. ix. 5.

* 1 Cor. iii. 16. vi. 19. Isa. vi. 8, 9.

† Heb. i. 8, 10.

§ 1 Tim. iii. 16.

¶ Acts v. 3, 4.

†† Acts xxviii. 25, 26.

multitude of passages of Scripture which ascribe to the Son and Holy Ghost the attributes and acts of God. If, however, the clear and plain language of the few above cited can be evaded, the whole inspired volume would not bring conviction.

For the distinction of Father, Son, and Holy Ghost from each other, two citations afford abundant evidence. "The Father sent the Son to be the Saviour of the world."* "The Holy Ghost whom the Father will send in my name."†

Thus, then, it appears that although God is but one, yet the Father is God, the Son is God, and the Holy Ghost is God, and these three are distinct: therefore God is one and three. This cannot be in the same sense; for there is a common sense, in which Christ, or the Son, "and" the "Father are one."‡

In the simplicity of primitive times, when Christians were content to approach the Scriptures with becoming humility, draw from them simply the articles of their faith, and express them in their pure language, they, with one heart and voice, assented to these truths, thus clearly shown to be revealed in Scripture. When, however, objectors became formidable, and, though they could not alter the language of Scripture, put upon it their own glosses, and thus endeavoured to make it speak their sentiments, it was necessary, for precision, that the orthodox enter more into explanation, and reduce their creed to greater system. Then was applied the term Trinity, expressing the Christian's idea of God as the *Three* in which the Scripture represents him, and the term *Person* expressing the idea of each of these *three* as distinct from every other, according to the same Scripture. The *unity* of the Deity was declared to be in *nature* and in *essence*; and the *trinity*, in *person*. It should, therefore, be understood that no stress is laid upon these terms. The *doctrine* is that for which we contend; and which we would thus explain to those who, by a wrong understanding of the language of Scripture, preclude the simple use of it in the illustration of our Creed.

The doctrine thus shown to be revealed in Scripture, clears what would otherwise be totally inexplicable, the prescription for admitting men into our religion in the name of the *Son* and the *Holy Ghost*, equally with that of the *Father*. Upon what other principle can this be otherwise than savouring of idolatry! No language can be plainer—"In the name of the Father, and of the Son, and of the Holy Ghost." Either Son and Holy Ghost are each *God*, or beings not God are raised to an equality with him.

Thus, too, we understand how there can be no idolatry in commending Christians to "the grace of the *Lord Jesus Christ*, and the communion of the *Holy Ghost*," as well as to "the love of God."

Lastly; in this inexplicable mystery, we see the only foundation of that atonement which alone could be sufficient for reconciling a justly angry God to a guilty world,—the atonement of a *divine Mediator*. God the Son is our Advocate with God the Father.

As a doctrine, then, clearly revealed in Scripture, essential to the vindicating of it from the charge of idolatry, and inseparable from the sinner's only hope,—let the doctrine this day particularly considered be embraced by all true Christians, as inseparable from a rational view of his religion, and that fundamental principle, without the acknowledgment of which the Gospel cannot be believed.

ORDINATION.

On Friday, April 21, the Right Rev. Bishop Hobart held an ordination in St. John's Chapel, in this city, and admitted Mr. Frederick T. Tiffany, of this Diocese, and Mr. Lemuel Burge, of Rhode-Island, by letters dismisory from the Right Rev. the Bishop of that Diocese, to the holy order of Deacons. Morning prayer was celebrated by the Rev. William Berrian, an Assistant Minister of Trinity Church, New-York, and an appropriate exhortation delivered by the Rev. Benjamin T. Onderdonk, an Assistant Minister of the same Church.

At the last Commencement of the University of Maryland, the degree of Doctor of Divinity was conferred on the Rev. William E. Wyatt, A. M. of Baltimore.

Colonel Barnwell, whose biography was given in our last number, was, for several years, member of Congress from South-Carolina; and the Letters on the Christian Ministry, to which he attributed his conviction of the truth of Episcopal principles, were written by Dr. (now Bishop) Kemp, of Maryland, and published several years since in the Churchman's Magazine.

DIED.—At Derby, Connecticut, on Wednesday, April 12, the Rev. Richard Mansfield, D. D. Rector of Christ Church in that place, in the 98th year of his age.

Erratum in our last.—Page 118, col. 1. lines 19 and 20, for "improvement, if it be urged," read *improvement of it urged*.

* 1 John iv. 14.

† St. John xiv. 26.

‡ St. John x. 30.